James Clarke Garrett.
[illegible] Goodrich, Nashville.
John M. Hay, Nashville.
Charles [illegible]eiskell.
William Marshall.
Albert Martin.
William Mize.
Andrew M. [illegible], Shelbyville.
James Robertson.
James A. Rose.
Andrew H. Smith.
Joshua G. Smith.
A. Spain Summerlin.
William E. Summers.
William Taylor.
John W. Thomson.
Burke Trammel.
Asa Walker, Columbia.
Jacob Walker, Columbia.
Joseph G. Washington.

The Situation in Rhodesia—IV

EXTENSION OF REMARKS
OF
HON. JONATHAN B. BINGHAM
OF NEW YORK
IN THE HOUSE OF REPRESENTATIVES

Tuesday, April 11, 1967

Mr. BINGHAM. Mr. Speaker, in the following article one of a series, Mr. Colin Legum, chief Commonwealth correspondent for the Observer, of London, reports on his efforts to assess the feelings of the black Africans in today's Rhodesia:

BLACK DISCONTENT IS MASKED—IV
(By Colin Legum)

It is very hard to test the opinions of the ordinary African in Rhodesia today. One knows what the feelings and views are of the African politicians—but what goes on in the minds of the silent black mass of four million people?

The views of Africans one meets in chance encounters are invariably, "Things are not too bad" or "It's no good complaining"; or, even "Yes, boss, we are happy with Mr. Smith, very, very happy, boss."

This is precisely the kind of reaction which the rebel white regime of Ian Smith claims represents the true feelings of Rhodesian Africans. But is this really so?

In Gwelo I met an African teacher casually. He told me: "People are quite happy in the Reserve where I teach." Later I met him again, with a group of teachers, but this time in the presence of a friend who assured him of my discretion. This time the views expressed by the teacher were different.

The first thing he said was that the Smith regime had been clever in its psychological approach to the people in the Reserves. Instead of insisting on the implementation of the Land Husbandry Act, as the Whitehead Government had done, it now left the peasants more or less to do pretty much as they liked. They ploughed up the water catchment areas, cut firewood where they chose, and kept as many cattle as they could afford. Naturally this policy gave satisfaction to the peasants because they were free from outside interference—detrimental though the policy was to the land. But the immediate effect was to remove many of the old grievances. The new grievances were against the chiefs and headmen who, with police support, were—so I was told—behaving like petty tyrants. The assertion was supported by many examples quoted.

Another of the teachers in the group said that a fairly general reaction in the Reserves was that the quarrel over UDI was a quarrel between whites; it was for them to settle their quarrel. What was decided would really not affect the Africans much. But one day the quarrel would be between the whites and the Africans; "then things will be different".

A third teacher elaborated on this by saying that while the Africans were quiescent—because they felt UDI was a quarrel between whites and because the Africans did not yet feel they could act effectively—they were very far from being passive. He added: "All the talk these days is politics. It's about Smith policies and Wilson policies, and UN policies, and what the African leaders are doing or not doing."

All these teachers emphasised the single fact that wherever one went one was sure to find a Smith informer. This made it unwise to tell strangers what they really felt or thought: they certainly would not think of being frank with white Rhodesians. But in a dozen towns and villages I found that, provided I was able to talke to Africans under conditions of confidence, they were willing to say what they really thought. Most of them were delighted that the old battle days of fighting between ZAPU and ZANU supporters were over; and this view came from still active supporters of both parties.

But at the top of the list of their personal worries are unemployment and education. This is hardly surprising. In 1960, at the time of the dissolution of the old Central African Federation of the two Rhodesias and Nyasaland, there were 640,000 Africans in paid employment. At the end of 1965 this figure was down to 629,000. During this same period, however, something like 50,000 African school-leavers were thrown on the labour market every year; last year the figure reached 80,000. Thus something like 330,000 young Africans came on to the labour market in the last six years. Since employment had fallen by at least 11,000 this means that something like 341,000 Africans are either unemployed or only partially employed on peasant agriculture in the Reserves. When one compares this figure of 629,000 in employment one gets some idea of the size of the unemployment problem which has been building up in Rhodesia.

The rebel regime has pegged expenditure on African education to 2 per cent of the gross national product. With the normal rate of African population growth 3.5 per cent the predictable effect is to reduce the actual proportion of Africans who will be able to get to schools in future—unless the gross national product increases drastically. But in fact it is taking the opposite course: the national production rate is declining steadily.

Meanwhile, the Smith regime—acting ostensibly in the interests of "higher standards"—has begun the wholesale sacking of partially trained teachers without having the trained teachers to put in their place. Thus while the long-term prospects for African education are diminishing, the effect of this cutback of existing teachers is to decrease the *immediate* possibilties of education.

It is not perhaps surprising that Africans should be mainly concerned about problems like employment and education. And one should not underestimate the active level of black discontent.

U.S. Jews in Vietnam

EXTENSION OF REMARKS
OF
HON. ABRAHAM J. MULTER
OF NEW YORK
IN THE HOUSE OF REPRESENTATIVES

Monday, April 17, 1967

Mr. MULTER. Mr. Speaker, among the hundreds of thousands of Americans serving their country in Vietnam there are, of course, Americans of the Jewish faith. A glimpse of these men was afforded us in the March 1967 edition of the National Jewish Monthly.

I commend the article to the attention of our colleagues:

A GLIMPSE OF U.S. JEWS SERVING IN VIETNAM

(EDITOR'S NOTE.—Samuel Segev is a correspondent for *Maariv*, largest evening newspaper in Israel. He entered journalism 11 years ago, following service in the Army as a captain. Born in Israel, he studied economics, but as a newsman he has specialized in international relations, and has represented *Maariv* in Europe, Asia, and Africa. Last September he visited Viet Nam for his newspaper, and on his return published a book, in Hebrew, called "Viet Nam Between War and Peace." This brief article is an excerpt from it.)

(By Samuel Segev)

An Israeli, coming to Viet Nam to see what's happening, immediately notices the presence of American Jews. He sees their names on the doors of offices, receives a smiling welcome from soldiers and officers, and hears their eager announcements—even without being asked—that they have relatives in Israel!

In spite of the fact that some American Jews are among the leaders of the opposition to the war in Viet Nam, here you meet Jews almost everywhere. You find them in the army, in the air force, on the decks of aircraft carriers, on development sites, at the U.S. Embassy in Saigon, and among the advisers in Viet Nam government offices.

The exact number of Jews serving in Viet Nam is not known. But according to Captain Anschel Greenspan, the U.S. Army Chaplain at the headquarters of the American armed forces in Viet Nam, there are about 500 serving in the Saigon area alone. The total number of Jewish soldiers in Viet Nam is about 2,000. Many of them are junior officers. Only a few have reached the rank of colonel.

"The social strata of Jews here are similar to those in New York," says Rabbi Greenspan. "No wonder that many of the doctors, engineers, and dentists here are Jewish."

Of course, Jews are serving not only in the armed forces, but also with the old agencies and the various American missions. Harold Caplan is a leading press liaison officer, and his aide is Robert Levin. Jewish advisers serve in many Vietnamese government offices. Some work as pioneers in remote villages.

The senior Jewish official in Viet Nam is Charles Mann, 50, Chief of the U.S. aid mission in Saigon. Bespectacled Mann was born in Mannheim, Germany, and came to the States after the rise of Hitler to power. During recent years he did important advisory jobs for the American government in various Asian countries. In his present capacity, Mann leads a team of 1200 Americans and thousands of Vietnamese, and administers aid funds, which rose last year to $450 million. He is no stranger to the problems of Viet Nam. In 1951 he was sent to Saigon as a specialist in the operation of ports. During the first six years of his service there he met his wife, Sarah, who bore their only daughter.

Mann is a member of "The Council of Five," headed by Ambassador Henry Cabot Lodge—the body that carries out U.S. policy in Viet Nam. The "big five" are the Ambassador, the Chief of the Aid Mission, the Commander of Armed Forces (General Westmoreland), and the chiefs of the C.I.A. and the Information Service (the central body dealing with both military information, and information pertaining to the various aid agencies).

Chaplain Greenspan, wearing military uniform and a woolen skullcap, told us that he has served in the Army since 1962, and has been in Saigon for three months. Before